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**Evangelical Visitor - January 10, 1978 Vol. XCI. No. 1.**

John E. Zercher

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# Evangelical VISITOR



January 10, 1978

## A Mixed Bag

page 4

## Life Line Family Center

page 6

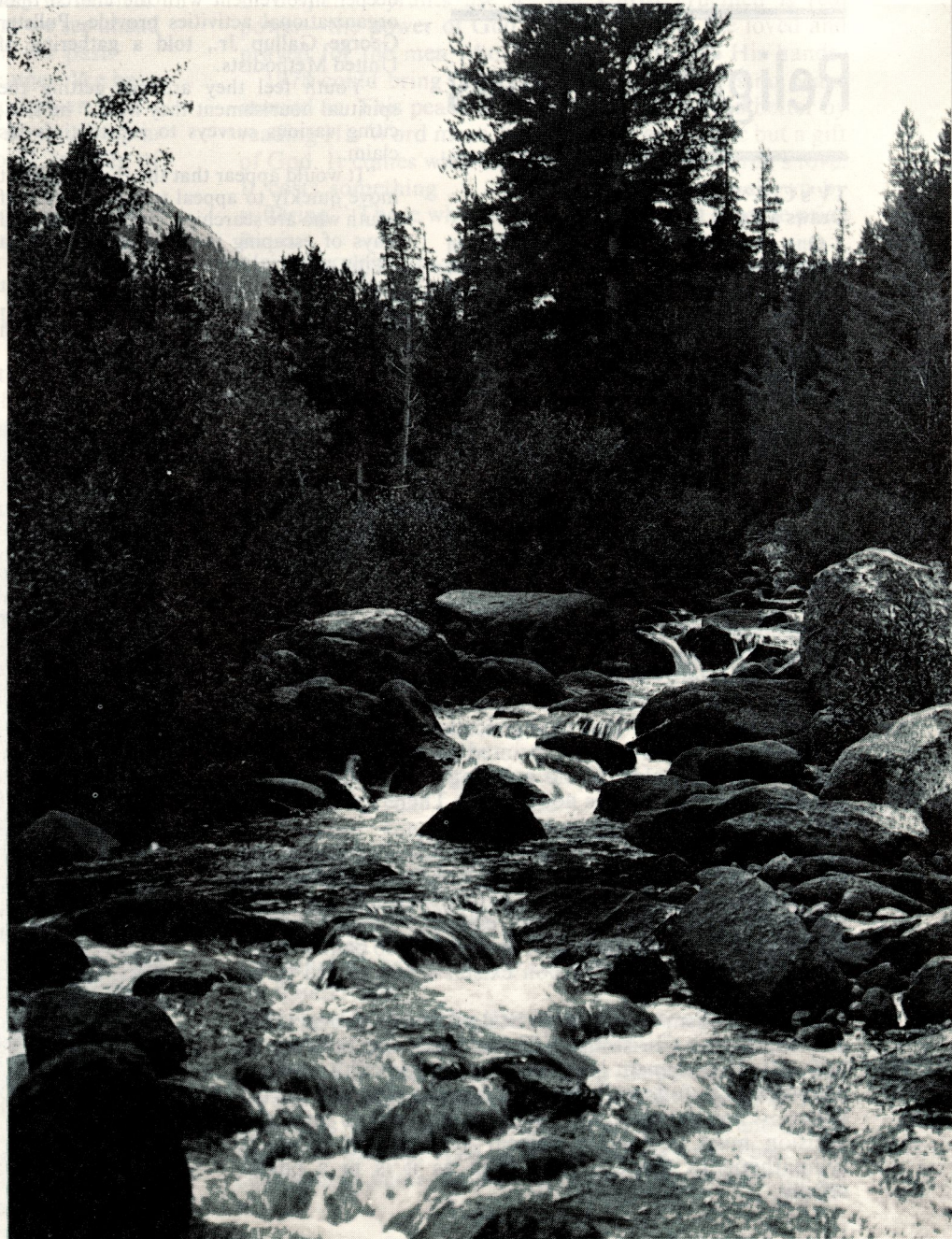
## Parables of the Kingdom

page 8

## Fortunate Are the Peacemakers

page 10

MISSIONS  
QUARTERLY  
INSERT





## Letters to the editor

### Was it a Mis-print?

In the October 25 issue, the news section carried the announcement of the ground breaking for a new church sanctuary for the Elizabethtown congregation. Surely the total cost (building and furnishings—\$610,000) is a *mis-print*! Are the Brethren in Christ beginning to build cathedrals, instead of meetinghouses?

If this is not a mis-print, what disturbs me in addition to the price tag is that such a building program is being launched in the same town from which the brotherhood receives calls to sacrificial living and giving in relation to Brethren in Christ Missions. Do two and two still make four?

Leonard J. Chester

Sherkston, Ontario

## Religious News

### TV's Cry, 'Where Did Viewers Go?' Draws a Reply from Baptist Leader

One reason for the reported decline in the number of homes following television is "the unappealing combination of mediocrity and immorality" found in many current programs, according to a Southern Baptist leader.

"When will the networks finally tune in to the American people?" said Harry N.

Hollis Jr., director of family and special moral concerns for the Christian Life Commission. "What millions of viewers want is programming that is morally responsible."

Mr. Hollis discussed the alarm which hit the television industry following recent Nielson and Arbitron ratings showing an average 3 per cent decline in the number of homes using television.

Broadcasting magazine said the reported decline has caused a furor in the industry which "may be without equal in recent TV history," with broadcasters and advertisers frantically to determine reasons for the decline.

### Gallup: Youth Looking for Spiritual Nourishment, Involvement

Teen-agers in America are "highly religious in certain key areas," and seek deeper involvement with the church than organizational activities provide, Pollster George Gallup Jr., told a gathering of United Methodists.

"Youth feel they are not getting the spiritual nourishment they need," he said, citing various surveys to substantiate his claim.

"It would appear that the churches must move quickly to appeal to a generation of youth who are searching for new forms and ways of escaping the dulling effects of a highly materialistic society."

He said youth tend to reject denominations and advised the undertakings be carried out on an inter-faith basis.

to page seven

## Contents

Letters to the Editor	2
Religious News	2
Editorial	3
A New Year's Editorial	
The Year of the Conferences	
1977—A Mixed Bag	4
Norman B. Rohrer	
Parables of the Kingdom	6
Religious News	7
San Francisco	8
Life Line Mission Family Center	
Paul Hill	
MISSIONS INSERT	
Sharing the Faith in Yamaguchi	9
A. Nishimura and H. Okazaki	
Fortunate Are Those Who Work for Peace	10
Harriet Bicksler	
Helping Teachers to Teach	12
A World-Wide Study	13
Church News	14
Don't Cheat Yourself	16
George E. Failing	

## From the Editor

Two articles recently came to my desk which reflect the current scene as it relates to the church. The December 26 issue of *TIME* and the January issue of *AMAZWI AMAHLE* (Good Words).

In the issue of *Time* the cover feature was on the Evangelicals. The religion editor for *Time* is Richard N. Osting who a number of years ago came to the magazine from *Christianity Today*. The article gives a reasonably fair and objective evaluation of evangelicalism in United States and indicates that evangelicalism is on the move.

The other article we have printed on the opposite page as a guest editorial. There is a strong note of faith in the article. But the picture is not so rosy. There are overtones of opposition, persecution, and death.

I call our attention to these two articles because of the contrast. No one in his right mind will desire persecution but no one can read the Gospels without sensing that living in tension with the world is an essential element of the faith. When the Christian faith has become so comfortable with the world that no tension exists, it has ceased to be Christian.

Evangelicalism in United States must recover that element in the Christian faith that calls the believer to leave all. This element is obvious in a pagan culture where the decision to follow Christ costs friends, jobs, and status. What is not so easy for us to understand is that the decision must be just as radical in a society which is sympathetic to the Christian faith as it is in a pagan setting.

to page three

## Evangelical Visitor

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# Editorial

## A New Year's Message

*This editorial appeared in the January issue of GOOD WORDS the church periodical for the Brethren in Christ in Rhodesia. The editor of the magazine is Nellie Mlotshwa; the associate editor, Sharon Weisser.*

THE month of January is well named after a Roman god, Ianus, who supposedly had two faces—one to look forward and one to look backward. In January we often do this. We look forward to the future but what we see ahead is affected by what we have experienced in the past.

We are leaving behind a year of great changes. We have seen tragedy and violence but we have also known God's hand upon us. He has been faithful and we need to keep in mind that God is still in control of the world, in spite of what man does. (Ps. 115:3)

Bishop Festo Kivengere has written a book which says much to us as we look ahead to 1978. Until recently, he lived in Uganda under the government of Idi Amin. He has learned that God can bring good out of bad. In this article the quotations are from his book "I Love Idi Amin." We may find persecution in 1978 but remember God is working out His divine purpose for the Church. "A living church does not succumb because of pressure. The church becomes more of a church when it is pressed on every side . . . a living church cannot be destroyed by fire or guns."

In spite of the circumstances, 1978 can be a year of revival resulting in true power, inner peace and love. Perhaps God will use persecution to bring revival to the church. It happened in Uganda. As Amin put more and more pressure on the church—"lives were changed . . . congregations came alive spiritually." They experienced repentance and restitution. At one church meeting "some walked 50 miles to attend . . . there was an atmosphere of . . . worshipping and listening to God. The people returned home carrying a new vision of Christ . . . (even though) those were days of fear."

When God allows persecution, He gives power to bear it. In Uganda Christians began to disappear. Most lost

**From the editor**  
from page two

To read much of the Christian literature and to watch the presentations on television it appears as though we can have "All this and Heaven too." I suspect that our faith is really in more peril in United States and Canada than in Rhodesia, Uganda or wherever the cost of discipleship is more similar to the New Testament model.

Now for a more mundane note: Inflation has again caught up with us and as of January 1 our subscription rate will go up. Renewals will be \$5.50 a year (see multiple year rates on left). New and gift subscriptions are \$4.50. If you would compare price increases in other areas you will find that the *Evangelical Visitor* increase is not out of line.

their lives—"nevertheless . . . families were living in supernatural peace. People were drawing strength from God and going out to live daily lives in peacefulness and hope, sharing God's love with those they met even though this was a time of widespread fear." Some Christians were taken to prison. "there were no chairs . . . they sat on the floor . . . in one corner someone began to sing (praises) . . . everyone picked it up and repented of their fear . . . the praise rolled through that terrifying Ugandan jail." That is power! Today men use force and call it power. When a man is unable to change a situation he often uses force and thus shows his weakness. "That is not power, it is a force of despair. Tyrants use it! But Christ crucified is real power—the power of God . . . for in death He loved and prayed for the men who drove the nails into His hands.

1978 could bring peace within even if there is no peace around us. This peace comes from knowing God better by reading His Word more. "Peace is not automatic but a gift of God. It comes when hearts are exposed to Christ's love. It costs something . . . the love of Christ was shown by suffering." Those who gain inner peace must pay the price for it.

Last of all God needs to fill us with love in these days of bitterness. "Many died praying for their murderers." Kivengere himself struggled with bitterness. God showed him he had hate and bitterness in his heart towards both blacks and whites. "So I to asked forgiveness from the Lord and grace to love . . . the Lord filled my heart!"

God desires to make 1978 a year of revival resulting in power, inner peace and love. No matter what may come to us and around us, if we seek God we will have a bright future for we will gain these gifts of God in 1978.

## The Year of the Conferences

Two important events for the Brethren in Christ occur during the year. The 200th Anniversary General Conference, July 1-6, at Messiah College and the Mennonite-Brethren in Christ World Conference to be held at Wichita, Kansas, July 25-30.

In preparation for the World Conference a study guide has been prepared for use during the Lenten Season (February 8 - March 26) by the denominations involved in the Conference.

This study on "The Parables of the Kingdom" brings insights to these parables of Jesus from many cultures and nations. The contributors are from cooperating churches around the world. These Parables will be printed in four languages permitting simultaneous use in North and South America, Europe, Asia, and the third World. These two facts should make the study an exciting experience for all of us.

to page six



## The Year That Was

# A Mixed Bag

Norman B. Rohrer

Once more the restless earth has orbited the sun, pirouetting in pristine splendor while increasing its payload by nearly three persons each second... 172 each minute... 10,000 each hour—240,000 new souls every time around.

This was the year when Esau and Jacob embraced, when Idi Amin executed, when women struggled for equality and when traditionalism gained in its appeal to youth.

In 1977, 42 per cent of all American adults were in church, and the Gallup Poll opined: "It could be said that we are at the beginning of a religious revival."

Newsmen demanding "full disclosure" touched Billy Graham, Bert Lance, Anita Bryant, corporations, sportsmen and the CIA.

In 1977, deviant behavior patterns had instant support. Homosexuals openly took posts in politics, pulpits and classrooms. A minority of Lesbians tainted the government-sponsored National Conference of Women at Houston. Scientologists filed a \$1 million damage suit against the FBI following a Los Angeles headquarters raid. Courts pondered such unusual cases as reverse discrimination, illegal aliens, appropriated farm land and the outrage of preservatives that were giving food a shelf life up to five years.

The energy crisis waned in 1977. Crowding the headlines were such issues as industrial patenting of new life forms, the Panama Canal, abortion, deprogramming, the right to die, retirement beyond age 65, Christian yellow pages for "born-again advertisers only," and the quest for freedom from crime.

*This survey of 1977 has been written by the Director of the Evangelical News Service to which the Evangelical Visitor is a subscriber.*

### Denominations

The Salvation Army outstripped all religious bodies in growth this year. H. L. Mencken's Midwest "Bible Belt" shifted 1,000 miles to the south. 30 million adult Americans claimed to have the born-again experience.

Gallup pollsters predicted continued momentum for the evangelical movement which, the opinion samplers said, had "outlived the charge of being socially apathetic—more interested in winning souls than in social outreach." Martin E. Marty called the born-again movement the strongest thrust in American religious history, one which "is not going to go away."

Reflecting the example of their First Citizen, Americans swelled the Sunday school. Missouri-Synod Lutherans said their schism actually strengthened the 2.8 million-member denomination. Merger plans between United and Southern Presbyterians waned. Protestant churches in England involved in an ambitious unity scheme failed. Episcopal scholars declared that the charismatic renewal is the ecumenical movement of the day, and a mid-summer interdenominational gathering of 50,000 charismatics in Kansas City proved the point. David DuPlessis warned them not to organize a separate charismatic denomination.

Evangelicals were hailed by the American Jewish Congress as Israel's best friends and were found to make up 40 per cent of all tourists to Jerusalem.

Church members in 1977 preached the gospel, fed the poor, collected and destroyed hand guns, plastered bumpers, gave \$10 million to build Garden Grove Community Church's glass cathedral, fought for human rights in Russia and other countries, prayed, picketed, and paraded.

### Education

New Jersey legislators ruled Transcendental Meditation unconstitutional as taught in public schools. A panel at the University of Connecticut found "no clear evidence" that TM has any therapeutic value.

Tax credit legislation, described by Congressmen as "a revolutionary concept in self-help education," sought to allow taxpayers to subtract one-half of the private school tuition they now pay, up to a \$500 maximum credit per student, directly from the income taxes they owed.

The American Humanist Association affirmed evolution as a basic principle of science in a widely circulated statement, but evolution in most areas lost standing as an explanation of origins.

Surveys of high school leaders showed a high degree of religious commitment; 82 per cent favored a traditional marriage arrangement and 89 per cent did not use drugs.

Enrollment and financial support of evangelical colleges enjoyed surprising growth. Studies showed that co-ed dorms at church colleges were losing appeal.

Legal struggles continued between parents wishing to enroll children in unlicensed Christian schools and state departments of education which tried to outlaw the church-sponsored schools. Almost always, the parents won.

### Mission

The global Protestant missionary front stood at 55,000 individuals, including 37,000 North Americans. On the year's first day, 8,604 young people among the 17,112 delegates to Urbana '76 signed cards pledging their consideration of missionary service abroad.



**Some day He shall claim His own**  
**Some day Justice sit upon the throne**  
**Some day secret Truth be known**  
**Some day . . .**

The innovative U.S. Center for World Mission opened in Pasadena. The nation's second most admired man led crusades in Asheville, South Bend, Cincinnati, Manila and in Gothenburg, Sweden. Evangelist Graham also preached in Budapest and discovered that "religion can flourish in a socialist society."

Day and night the gospel sounded forth. Among the evangelists were Luis Palau, holding meetings at Cardiff Castle, Wales . . . in Buenos Aires . . . and through out the Dominican Republic. Leighton Ford's four-week series in Sydney and Melbourne went to double services in the last four nights to accommodate eager and responsive crowds. The fourth World Conference on the Holy Spirit at Lausanne focused on the needs of Eastern European Christians and racial strife in South Africa. Stan Mooneyham saw more than 2,000 make a commitment to Christ in World Vision's Indonesian rallies.

The best known former Black Panther organized "Eldridge Cleaver Crusades, Inc." at Stanford. Underground evangelism continued in communist countries, but were termed "counter-productive" by Christian leaders in those areas. Campus Crusade for Christ geared for phase two of "Here's Life, America," to involve 400,000 trained workers from 14,000 churches of all denominations.

Although the Good News appeared on cereal boxes, in books, magazines, TV, radio and even on letters in the sky, two-thirds of the World's population still had not heard the message, said Gottfried B. Ose-Mensah, executive secretary of the Lausanne Committee on World Evangelization. Missionaries and national workers were jailed, killed, tortured and deprived of property as they sought to carry out the mandate of their Lord.

#### **Publishing**

More than 2,000 new book titles were distributed this year as evangelical publishing flourished. One million copies of the Good News Bible, published by the American Bible Society, were sold in its first month. 7,298 registrants at the Christian Booksellers Association's July Kansas City convention made it CBA's largest.

Both the *New York Times* and the *Los Angeles Times* announced policies against accepting advertising for pornographic films.

*Faith Today*, monthly magazine for Canada, was launched in Toronto by Leslie Tarr and Barrie Doyle. The *National Courier* inked its last edition and ceased publication because its circulation of 60,000 could not support its costs.

In 1977 Editor Larry C. Flynt of the girlie *Hustler* magazine surrendered to Jesus Christ under the ministry of Ruth Carter Stapleton and said his magazine would be offensive no longer. Flynt had been arrested in January on charges of engaging in organized crime and selling materials judged obscene.

#### **Broadcasting**

The Christian Broadcasting Network this year began the first 24-hour daily religious TV service transmitted coast-to-coast via satellite. An average of six thousand letters a day continued to clog the offices of the Federal Communications Commission until Chairman Richard E. Wiley was able frantically to get out the word: "Madalyn O'Hair has not petitioned the FCC to curb religious broadcasting."

Television's poor programming was called "more serious than the quiz show scandals of the 1950s. FCC Chairman Wiley described U.S. audiences as "thirsting" for

wholesome TV fare. Three of every five American homes owning TV sets switched this year to public television. Another Senate bill sought unsuccessfully to bar violence and explicit sex from TV. A teen-ager in Florida was convicted of murder after he confessed he got the urge and the idea from television. The U.S. Court of Appeals ruled the FCC powerless to ban obscene language from radio and television, even in those hours when children would be listening and watching.

A thousand New York babies were born addicted to heroin; 600,000 drug addicts fed their habit; a mother on welfare offered to bear a child for a California couple to earn \$10,000; 1,914,000 unmarried adults shared living quarters; nuclear war was seen as "inevitable." . . .

But the salt had not lost its savor. "Religious" persons were found "more likely to offer aid in emergencies." An active Methodist lay woman was named National American Mother of the Year. Parental influence was found to be greater than most believed. A national Day of Prayer proclaimed by the President enlisted a nation's intercession.

1977—a year of famine, affluence, fear and faith. It was the year of the world's shortest sermon ("Love"), and the world's longest stockpile of wheat. It was the year of child porn, Son of Sam and teen-age alcoholics; the year of E.R.A., the S.S.T. and EST. Floods and drought cohabited the land, like love and hate. Inflation slowed slightly, but God's people still gave only a small percentage of the total for charitable enterprise.

It is a year not even God can change now. Noble and ignoble deeds of mankind remain etched in time, one day to be blotted out by eternity. Those with hearts opened to God's love face the new year with hope.



Rev. A. C. Burkholder is the Brethren in Christ representative on the Mennonite World Conference Presidium. He, in this article, shares the background and significance of the study guide on the

## Parables of the Kingdom

A study guide in six lessons, prepared for use in churches, preparatory to the Mennonite, Brethren in Christ World Conference to be held at Wichita, Kansas, July 25-30, 1978.

As the Brethren in Christ representative on the Mennonite World Conference Presidium, I well recall the meeting of the Presidium, July 1976, Semarang, Indonesia when detailed plans were in the making for the 1978 World Conference. After the selection of the conference theme: "The Kingdom of God in a Changing World," decision was made to have a study guide prepared to be released six months prior to the conference. The material in this guide was to be centered around the parables of the Kingdom and was to be inter-Mennonite, inter-cultural and international in scope in order to bring new dimensions of awareness to the meaning of the Kingdom and as a preparation for the Wichita gathering.

I have just received an advanced copy of the study guide and have been thrilled with the contents. The tremendous amount of valuable material on each parable is captivating. I found it easily readable, very interesting, but still a scholarly presentation. The parables took on new meaning, and added insights were gained in this method Jesus used in teaching.

Since each pastor is receiving a copy of this 112 page study guide I will not go into detail as to the contents, except to note a few interesting items.

The introduction, which gives pertinent information was written by Paul N. Kraybill, Secretary of the Mennonite World Presidium. He states, "More than 50 people joined in making this study guide possible. These contributors represent 31 nations. They live in every part of the globe on six continents." Three Brethren in Christ members were contributors; E. J. Swalm, Nancy Heisey and John K. Stoner. Of great value is not only the commentaries given but also many practical and vivid illustrations are recorded by individuals from nearly all countries and cultures represented. The chapter on "The Nature of the Parables" by Howard Charles is outstanding.

The study guide may be and rightly should be predominantly Mennonite, but this needs not deter our constituency in its use. You will find it written for wide use throughout the world. As much as possible it is free of cultural bias. The teachings do not present a dogmatic theological view point of interpretation. On the other hand, under the direction of the Holy Spirit new understanding can be obtained of the Parables and related Scriptures.

The use of the study guide should alert interest in the World Conference. A number of Brethren in Christ Third World leaders, together with, not only our mid-west members, but members from other parts of the brotherhood will be in attendance.

The purpose, role, and function of the World Conference is threefold:

1. Fellowship. To provide opportunities for fellowship and mutual encouragement on a world-wide basis, believing this will find greater meaning and depth as we together seek closer faithfulness to Christ.
2. Communication. Provide channels of communication, discussion and mutual understanding of the needs and problems of individual and groups of national and international origins.
3. Facilitation. To facilitate and help coordinate the coming together of regional fellowships and special interest groups for discussion, planning, setting of priorities and such common action that may be agreed upon in such areas as World Missions, discipleship, peace, relief and development.

To me, the Wichita gathering promises to be one of the most significant and far reaching conferences of this decade for the Mennonite and Brethren in Christ constituencies. It is our opinion that the congregations that make use of the study guide and to have representation at the World Conference will be rewarded richly in biblical insights, enlarged world vision and renewed courage to proclaim the "Kingdom of God in a Changing World" until He comes.

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### Editorial

from page three

If we would turn to the doctrinal section of our *Manual of Doctrine and Government* and go over the statements there I venture to say that they would heavily reflect the Anabaptist roots of our heritage. This heritage was born out of the soil of persecution and martyrdom. It recaptured the New Testament emphases upon the high cost of discipleship—of following Christ though it cost everything. (See editorial above).

We need to nourish this aspect of our faith. We need to hear from those for whom the decision to follow Christ is a costly decision and whose faith is seen against a background of opposition and persecution.

Our brother A. C. Burkholder, the Brethren in Christ representative on the World Conference Presidium, under whose direction the World Conference has been planned, has written an article on the Conference

and the Study Guide for this issue of the *Visitor* (page six). The Board for Christian Education is also encouraging the use of this material (see page 13).

Attendance at the World Conference will not only provide valuable experience for Brethren in Christ in United States and Canada but will encourage our church's overseas who will have representatives present for the Conference. This will also provide an opportunity to fellowship with the church in Kansas and Oklahoma who have a tendency to be "by passed" as we now structure our General Conferences West and East and North.

Encourage your congregation to place the Study Guide in the congregation's schedule and plan to spend sometime in attendance at this Conference.

Z



## Religious News

From page two

### Falwell Recommends 'Register Communists' After Bomb Threat at Anita Bryant Meet

Following a bomb threat during an appearance of Anita Bryant at Thomas Road Baptist Church, Pastor Jerry Falwell told his audience the United States should return to the "McCarthy era where we register all Communists."

The well known minister added: "Not only should we register them, but we should stamp it on their foreheads and send them back to Russia."

The minister spoke also in defense of Miss Bryant's stand against homosexual rights in Dade County, Florida. She and her husband, he said, "do not stand against these sinners but rather the sin."

### 'Born Again' Movement Held Strongest In U.S. Religion

A noted church historian told an inter-Lutheran gathering that the "born again" movement in American Christianity is the strongest movement in American religion today and that "it's not going to go away."

Dr. Martin E. Marty, professor of modern church history at the University of Chicago Divinity School, gave a critical appraisal of the movement at the third annual Inter-Lutheran Forum, sponsored by the American Lutheran Publicity Bureau.

He described the two major components of the "born again" movement as personal experience and biblical authority, and suggested that it has newly arisen out of a strong impulse to find a personal and social identity.

### Study of U.S. Girls, Aged 10-14 —More Abortions Than Births

A new report by the National Alliance Concerned with School-Aged Parents reveals that pregnancies among 10-14 year olds are increasing and abortions now exceed births in that age group.

"More women 14 and younger received abortions than delivered living children in 1975, the study said, noting that there were 1,193 abortions for every 1,000 births.

The study, supported by a \$22,630 Ford Foundation grant, cited several government surveys showing that while pregnancies among 10-14 year olds are still relatively small in numbers—the figures are increasing.

### Population Growth Ebbing, Census Bureau Reports

A U.S. census report indicates that the national population growth has dropped significantly in the last 10 years, with a decline in annual gain from 2.9 million in 1957 to 1.5 million in 1977.

The total population of the U.S. on Jan. 1, 1977, including armed forces personnel abroad, was an estimated 216,022,000—an increase of 1,576,000 over the previous January, according to the Bureau of the Census, U.S. Department of Commerce.

The U.S. is now growing by 650,000 persons less than in 1970 when the annual population gain was 2,227,000, the report said. In 1957, the annual gain of 2,961,000 was 1.4 million more than the year before.

Declining birth rates and stabilization of immigration were cited as major factors in the declining population growth.

The report said the annual number of births had dropped some 600,000 since 1970 and dropped 1.2 million compared with 1957, the peak year for births in U.S. history when 4,332,000 babies were born.

### Is Hell Going Out of Style? Many Now See It Differently

Hell may be "going out of style for many contemporary believers," according to an article in the *U.S. Catholic*.

"Hell has become so trivialized that it has even lost its force as a curse," James Breig writes in the November issue of the magazine published here by the Claretian Fathers and Brothers.

Mr. Breig observed that hell has become a "sort of whimsical place, more of a joke than an eschatological reality. It is a fictional domain, created from one part Dante, and one part Milton, with a dash of religious art thrown in."

Dr. Martin Marty, the Lutheran scholar, is quoted as saying that "only one in eight who believe in hell, believes it is a threat to him." In other words, most individuals who may accept the reality of hell apparently do not believe there is danger that they will end up there.

The idea that "hell is here" may be appealing, but it is incomplete, the article said, quoting Archbishop Fulton J. Sheen's observation: "Some say we have our hell on this earth. So we do. We can start it here but it does not end here."

### Modern Esau-Jacob Reconciliation in Israel's Knesset?

The reading passage stated for the week of November 20 among Orthodox Jews included the 33rd chapter of Genesis—the reconciliation of Esau and Jacob.

It is appropriate, Orthodox Jews in Israel pointed out, since it occurred at the time of an unprecedented visit by the head of an Arab state to the 30-year-old nation of Israel—the visit of President Anwar Sadat of Egypt to Jerusalem.

Esau, the Jewish leaders noted, is revered by Arabs as the fountainhead of their race and Jacob as the ancestral forerunner of the Jews.

### Jew for Jesus Challenges Israeli High Court on Rights of Christian

Eileen Dorflinger, an American Jew who has accepted Yeshua (Jesus) "as the Messiah of our people," has once again attempted to become an Israeli citizen under the Law of Return, and once again has been rejected because of her Christian conversion.

Under the Law of Return, anyone whose mother is a Jew or who has been converted to Judaism, is eligible for citizenship. Since Miss Dorflinger clearly qualifies because her mother is Jewish, the issue to be

decided is whether she herself is to be considered a convert to Christianity, or whether she remains a Jew, even though she professes belief in Jesus.

Her right to be recognized as a Jewish immigrant was first challenged in Dec. 1976 when an Israeli immigration official said that she would be expelled because of her professed belief in Jesus.

On a return trip to Israel, Miss Dorflinger was not able to obtain her identity card, which expired while she fought for it in the courts. Prime Minister Begin met her and asked that he be kept informed of the case by letter and to continue seeking citizenship. His office on Nov. 8 renewed her temporary residency for two more years.

Aware of the High Court's sensitivity to opinion, Miss Dorflinger is hopeful that the support of evangelical Christians throughout the world will persuade Israel to change its mind.

### Trends of Religion in U.S. Cited to Clergy by Dr. Marty

Religious books on airport newsstands, the Gallup polls, the charismatic movement and the spread of Eastern religions indicate that Americans are, by and large, a religious people, Dr. Martin E. Marty told a group of pastors here.

Indeed, he said, the country is experiencing religious revival. And, although the revival will run down, Americans are likely to continue to be religious in some form, he said.

"The public has convinced itself that it's interested in religion in fresh ways," said Dr. Marty, a church historian, an associate editor of *The Christian Century* magazine and a University of Chicago professor.

American religion in the future could veer toward absolute individualism in which each person has his own private mix, "suit yourself" religion, he said. That is more of a problem for the evangelical than is secularity, and makes it much more difficult to present the Christian Gospel to people, he held.

### British Becoming 'Less Christian' as Major Church Memberships Drop

Britain is becoming less Christian because of declining membership while other religious bodies are increasing in strength, according to the first United Kingdom Home Missions Handbook published by the Evangelical Alliance.

Detailed figures reveal that whereas 45 per cent of the adult population of Britain went to church regularly in 1851, the proportion has slumped to 18 per cent.

The decline in Christianity is spread uniformly across the United Kingdom except for Northern Ireland, where 76 per cent of the adult population still go to church.

Commenting on the statistics in the handbook, the Rev. Tom Houston, executive director of the Bible Society, wrote, "The most significant fact is the rapid growth rate of other religions. Britain is not only becoming less Christian because of declining faith among former adherents. It is increasingly anti-Christian because of the rise of other faiths."



# San Francisco

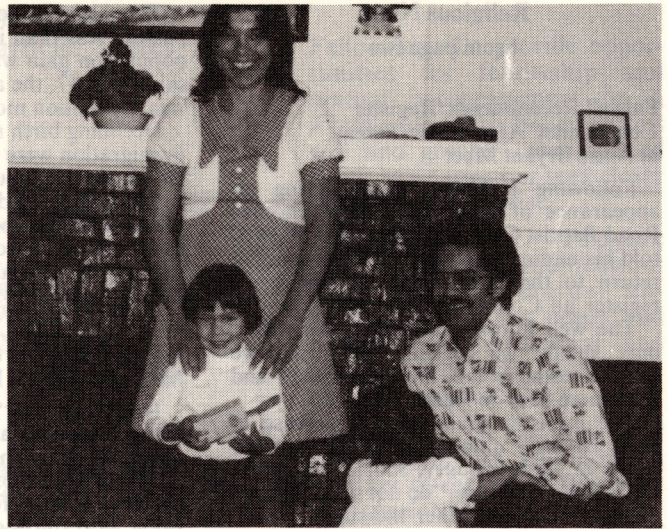
## Life Line Mission Family Center

*Paul Hill*

Over the years, we have had hundreds of families (often mothers with children) come to the Mission for food, with no place to go after leaving the Mission but back to an old car, or sometimes back onto the streets. For over seven years, we have had a burden for a center where these mothers and children could be cared for until they could make other arrangements.

In June of 1976 we were able to purchase a three-story building less than a block from the Life Line Chapel, which was very serviceable as a home for these needy families. On Sept. 29, 1976 there was an official opening for the new Family Center, with Charles and Marian Sturgill as the first Directors.

We checked out Family Centers in surrounding cities and found that some of their problems were caused by trying to help more people than they were set up for. Many of them closed in frustration, some opening up later with a more realistic operation. So we have intentionally moved with more caution and have found our first year to be rewarding and profitable. Thirty-two families have been served this year, although plans call for the Center to house up to 100 families per year.



**Carlos and Ruth Rosado (pictured with Jason, 3½ and Mashawn 1½), are the current directors of the Family Center.**

Each family is given a large room and has access to the kitchen that is provided for the Family Center. We provide most of the food in this kitchen from donations.

Carlos and Ruth Rosado are presently the directors of the Family Center. They are capable and understanding, and have a compassion and concern for each family. They meet with families in Bible study and for counsel, and have the families at their own table often for food and fellowship experiences. This gives a warm personal touch to the ministry. Families ordinarily have time to arrange for more permanent living quarters during the time they are with us.

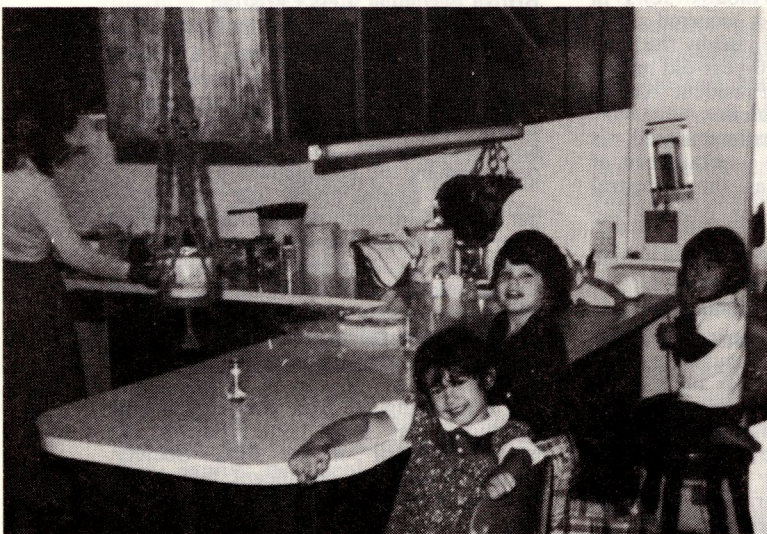
The Rosados were involved in youth work at the Mechanicsburg Brethren in Christ Church before coming to San Francisco. Since taking up the work at the Family Center, they have started a neighborhood Bible club with 10 to 12 children in the block coming to the Center in the afternoon. One resident on the block has said, "that Family Center is the best thing that ever happened on Albion Street."

Naturally, every family we serve has a story. Many of them would be good material for a book (and some might appropriately be recorded in FBI records).

—two days ago a family moved from the Center after being with us several weeks. They have found new direction for their lives and are now associated with another church group where he has employment and a home.

—"John" and "Mary" came to us after arriving in San Francisco from the East. They were not only cold and hungry, but also friendless and without spiritual hope. They were referred to us by old St. Mary's Church down in Chinatown, where they had sought help. They not only found shelter and food, but their hearts' cry for spiritual food was met. They met with the directors and with the church group in services, and their lives manifested the change which comes in true conversion. They found employment and have established their home in another city, but have written back a good report of walking with the Lord.

The Family Center is not only beautifully situated, surrounded by shrubs and trees (making it very difficult to take a good picture of it!), but it is also beautiful for its personal ministries. Many of those who come exclaim, "Oh, this is wonderful." We are thankful for a clean, well-equipped building that is a credit to the name of the Brethren in Christ Church.



**Rosado's kitchen is a focal point of fellowship and ministry. Here two neighborhood children join Jason.**





# Brethren in Christ

## MISSIONS

FIRST  
QUARTER  
1978

### General Council of 1872

"Decided: that a board of missions be appointed, consisting of one member in each district, to take charge of the spread of the gospel in localities heretofore unacquainted with the doctrine as taught by the church."

### General Council of 1886

"Do the brethren carry into effect the commission of Matthew, 28th chapter, 19 and 20 verses?

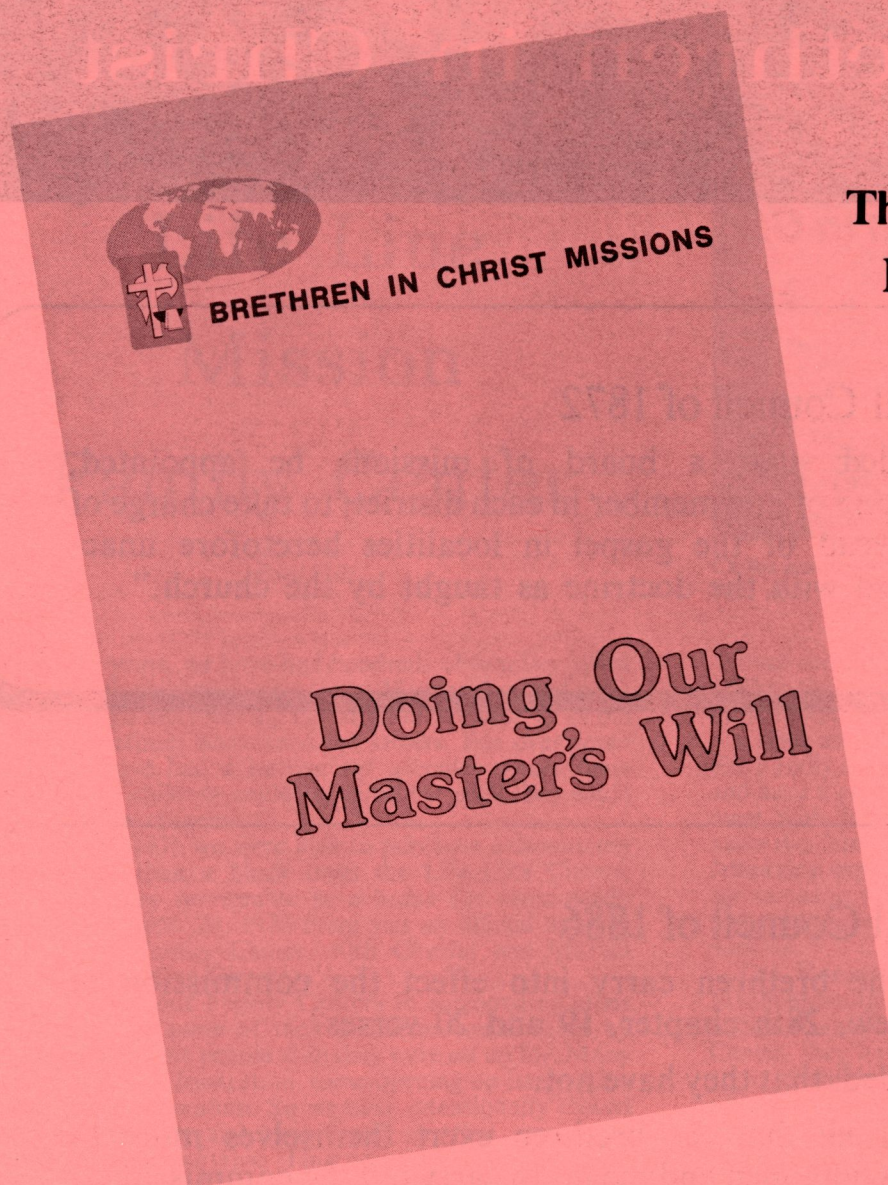
"Decided: that they have not.

"Resolved: that the brethren exert themselves more to furnish both men and means to carry out the commission."

### Board for Missions, 1977

"We, the Brethren in Christ, are committed to the vision which came to our forefathers—that Christ has called us to worship Almighty God and disseminate His Gospel. The Holy Spirit impels us to discover anew the vast dimensions of the Great Commission in our generation and thus advance the evangelization of the world."





## **The New MISSIONS YEARBOOK**

*... a positive affirmation  
that the Brethren in Christ  
are "committed to the  
vision" of worshipping  
God and disseminating  
His Gospel, and are  
"discovering anew"  
our role in the  
evangelization  
of the world.*

You will want to read the three major sections of the YEARBOOK . . .

**Walking with Jesus**  
**Discovering New Fields**  
**Congregational Missions**

*. . . designed to stimulate discussion and  
personal involvement in missions.*

*DOING OUR MASTER'S WILL is now available in your local church.  
Or you may request a copy from one of our offices.*

**BRETHREN IN CHRIST MISSIONS**

Box 149, Elizabethtown, PA 17022 • R. 1, Stevensville, ONT L0S 1S0



# Brethren in Christ Missions Directory

First Quarter 1978

## MISSIONS

### Rhodesia

**P.O. Box 223, Bulawayo, Rhodesia, Africa**  
Robert and Carolyn Mann  
**Matopo Book Centre:** P.O. Box 554, Bulawayo, Rhodesia, Africa  
Phyllis Engle\*  
Elwyn and Meredyth Hock  
Erma Lehman  
Lois Jean Sider  
Edna Switzer  
Sharon Weissner

### Zambia

**Bishop's Residence and Office:** P.O. Box 115, Choma, Zambia, Africa  
H. Frank and Blanche Kipe  
Velma Brillinger

**Field Secretary:** P.O. Box 2733, Lusaka, Zambia, Africa  
Ira and Miriam Stern

**Choma Bookroom:** P.O. Box 198, Choma, Zambia, Africa

**Choma Secondary School:** P.O. Box 92, Choma, Zambia, Africa  
Kenneth and Elva Bulgrien  
Eunice Bert\*  
Mary Olive Lady  
Dennis Myers\*  
John Snyder\*

**Financial Secretary:** P.O. Box 83, Choma, Zambia, Africa  
Abram Bert\*

**Macha Mission:** Private Bag 11xc, Choma, Zambia, Africa  
Levi and Sandra Brubaker

**Macha Mission Hospital:** P.O. Box 340, Choma, Zambia, Africa  
Mary Biser\*  
Mary Bricker  
Rachel Copenhaver  
Marilyn Ebersole  
Janette Engle\*  
Shirley Heisey  
Richard and Marlene Martin  
Kathleen Rixon\*  
John and Esther Spurrier\*  
Philip and Elaine Thuma\*

**Macha Secondary School:** Private Bag 15xc, Choma, Zambia, Africa  
Nathan and Catherine Bert\*  
Robert Brubaker\*  
Edith Miller

**Nahumba Mission:** P.O. Box 173, Choma, Zambia, Africa

Chester and Mildred Sollenberger\*

**Sikalongo Bible Institute:** P.O. Box 131, Choma, Zambia, Africa  
Fannie Longenecker  
Marshall and Eleanor Poe

**Sikalongo Mission Hospital:** P.O. Box 131, Choma, Zambia, Africa  
Loraine Buckwalter

### India

**Banmankhi Mission:** P.O. Banmankhi, N.E. Railway, District Purnea, Bihar, India 854-202

No resident missionary  
**Madhipura Mission:** P.O. Madhipura, N.E.

**Railway, District Saharsa, Bihar, India 852-113**

No resident missionary  
**Purnea Mission:** P.O. Box 6, Purnea, Dt. Purnea, Bihar, India 854-301

No resident missionary  
**Other Ministries—India:**

**FEBA:** 7, Commissariat Road, Bangalore, India 560-025

Allen and Leoda Buckwalter  
**Allahabad Bible Seminary, 20 Stanley Road, Allahabad U.P., India 211-002**

William and Mary Hoke  
**12/A Underhill Lane, Delhi, India 110-054**  
Joseph and Marietta Smith

### Japan

**Superintendent's Residence:** 309-15, 4 Chome, Hana-Koganei, Kodaira, Tokyo, Japan 187

John and Lucille Graybill  
Miriam Bowers\*  
Jay Smith\*

**Cho shoji, Nishiichi, Toyota Cho, Toyoura Gun, Yamaguchi-Ken, Japan 750-04**  
Marlin and Ruth Zook

### Nicaragua

**Apartado 1044, Managua, Nicaragua, C. A.**  
Bert and Marian Sider

**Apartado 4663, Managua, Nicaragua, C. A.**  
Charles and Cara Musser

## MISSIONARIES ON FURLOUGH

Samuel and Erma Jean Bert, Box 50, Grantham, PA 17027

Mary E. Heisey, R.D. 2, Box 550, Mount Joy, PA 17552

Samuel and Joyce King, R.D. 1, Box 110, Belleville, PA 17004

Henry and Edna Kreider, 34 E. Washington St., Elizabethtown, PA 17022

Nancy Kreider, Box 4, Grantham, PA 17027

Dorothy Martin, Box 4, Grantham, PA 17027

Jacob and Nancy Shenk, R.D. 3, Elizabethtown, PA 17022

Leora Yoder, 910 S. 17th St., Harrisburg PA 17104

## MISSIONS

### Canada

**Montreal Lake Children's Home**

Timber Bay, Sask. S0J 2T0

Raymond and Sandra Sider

George and Marlene Comfort

Shirley Dyck

Julie Eade

Agnes Epp

Anna Frey\*

Joseph and Karen McNaughton

Paul Moore

Barbara Musser

Robert and Debbie Nigh

Valarie Stump  
Marlene Tiessen  
Valerie Warriner\*

### United States

**Bronx (Fellowship Chapel)**  
246 E. Tremont Ave., Bronx, N. Y. 10457

Samuel and Ruth Minter  
Daniel Farina

Sharon Cripe\*  
Janet Hykes

Beverly Myers\*  
Leland Mylin\*

Jesse Wolegemuth\*  
**Spring Lake Retreat**

R.R. 1, Box 361, Wurtsboro, N. Y. 12790

Ray and Miriam Heisey\*  
Samuel and Cora Bert\*

**Labish Village,** Salem, Ore.  
4383 Dover Ave., N.E., Salem, Ore. 97303

Leon Burkholder\*

**New Mexico (Navajo Mission)**  
Star Route, 4, Box 6000

Bloomfield, N. M. 87413

Marion and Rachel Heisey  
Howard Engle\*

Richard and Sara Engle\*  
Rosa Eyster

Deborah Fox\*  
Philip Frey\*

Rose Hamilton\*  
Warren and Connie Hoffman

Anna Marie Hoover  
John and Lucille Landis\*

Joanne Light\*  
Edith Merkey\*

June Musser\*  
Janet E. Oberholtzer\*

Joseph and Marlene Reese\*  
Donald and Marion Sider\*

Loran Smucker\*  
Benjamin and Eunice Stoner

Keith Tyson\*  
Stephen L. Tyson\*

Mark Weldman\*  
Cecil and Rae Werito

John Peter Yazzie  
**Pharr, Texas (Palm Valley**

**Brethren in Christ Ministries)**  
Box 150, Pharr, Texas 78577

LeRoy Eberly, Team Leader  
**San Francisco (Life Line Chapel)**

422 Guerrero St., San Francisco, Calif. 94110

Paul and Evelyn Hill, Supt.  
Elaine Bender\*

Michael Cripe\*  
Judy Eberly\*

Keith S. Engle\*  
Timothy Geiman\*

Eugene Mellinger\*  
Jennifer Myers\*

Carlos and Ruth Rosado\*  
**San Francisco (Life Line Mission)**

917 Folsom St., San Francisco, Calif. 94107

Murlyn and Janice Enlow\*  
Gary Rogers\*



## MISSION CHURCHES

### Canada

**Paddockwood** (*North Star Mission*)  
Rev. Howard Rensberry  
(Timber Bay, Sask., Canada S0J 2T0)

### United States

**Blandburg**  
Blandburg, Pa. 16619  
Rev. Richard Lehman  
(P.O. Box 55, Blandburg)

**Brooklyn**  
225 Sterling St., Brooklyn, N. Y. 11225  
Rev. Grafton Forbes

**Callaway** (*Adney Gap*)  
Callaway, Va. 24067  
Rev. Gene Craighead (R. 1, Box 48)

**Columbia** (*Beulah Chapel*)  
Columbia, Ky. 42728  
Rev. Robert Shanklin  
(Box 393A, Sano Rt., Columbia, Ky. 42728)

**Columbia** (*Bloomington*)  
Columbia, Ky. 42728  
To be assigned

**Columbia** (*Millerfields*)  
Columbia, Ky. 42728  
Rev. Edgar Giles  
(R. 3, Columbia, KY 42728)

**Dayton**  
831 Herman Ave., Dayton, Ohio 45404  
Rev. John Pawelski (835 Herman Ave.)

**DeRossett**  
R. 7, Sparta, Tenn. 38583  
Rev. Irving Parker  
(R. 9, Box 218)

**Hillman** (*Maple Grove*)  
Hillman, Michigan 49746  
Rev. Levi Troyer  
(Box 354, Mio, Mich. 48647)

**Hillsville** (*Bethel*)  
Hillsville, Va.  
Dr. James DeBoe  
(R. 4, Hillsville, Va. 24343)

**Hunlock Creek**  
Hunlock Creek, Pa.  
Rev. Ross Morningstar  
(331 Vine St., Berwick, Pa. 18603)

**Ickesburg** (*Saville*)  
Ickesburg, Pa.  
Rev. Milford Brubaker  
(R. 1, Box 30, Ickesburg, Pa. 17037)

**Knifley** (*Knitley Chapel*)  
Knifley, Ky. 42753  
Rev. Gaylerd Miller (R.D. 1)

### Llewellyn

Llewellyn, Pa. 17944  
Rev. William Fetrow (Box 117)

### Mt. Holly Springs

Mt. Holly Springs, Pa. 17065

Rev. Ernest U. Dohner  
(Box 32, Grantham, Pa. 17027)

### Salem

(*Labish Community Church*)  
4522 Scott Ave., N.E., Salem, Ore. 97303  
Rev. Art Cooper (4306 Scott Ave., N.E.)

### Sheboygan

1422 Carl Ave., Sheboygan, Wis. 53081  
Rev. Tyrus R. Cobb (1325 Carl Ave.)

### Uniontown

(*Searights*)  
Uniontown, Pa. 15401  
Rev. Wm. H. Martin  
(Box 67, Chestnut Ridge, Pa. 15422)

## EXTENSION CHURCHES

### Canada

**Kirkland Lake**  
Rev. Amos H. Buckwalter  
(11 Hillcrest Dr., Kirkland Lake, Ontario  
P2N 3M6)

### United States

**Baltimore** (*Marlyn Avenue*)  
611 S. Marlyn Ave., Baltimore, Md.  
Rev. Marvin Keller  
(925 Homberg Ave., 21221)

### Campbellsville

Campbellsville, Ky. 42718  
Rev. Norman Channel (102 Hord St.)

### Cincinnati

(*Western Hills Church*)  
2815 Robert Ave., Cincinnati, Ohio 45211

Rev. Dale Allison  
(P.O. Box 11241)

### Des Moines

(*Oak Park*)  
Rev. Harold Jackson (3840 W. 14th St.,  
Des Moines, Iowa 50313)

### Dublin

(*Highland Park*)  
Dublin, Va.  
Rev. Orvin White  
(32 Dalton Dr., Dublin, Va. 24343)

### Hanover

(*Conewago*)  
301 Maple Avenue, Hanover, Pa. 17331  
Rev. Kenneth Reid (212) Krug Ave.)

### Harrisburg

(*Bellevue Park*)  
2001 Chestnut St., Harrisburg, Pa.  
Rev. Gene B. Burnes  
(201 S. 20th St., 17104)

### Massillon

(*Amherst*)  
8650 Beatty St., N.W., Massillon, Ohio  
Rev. Atlee Hershberger  
(852 Amherst, N.E., 44646)

### McMinnville

(*Rolling Acres Community Church*)  
McMinnville, Tenn. 37111  
Rev. Rodger L. McCann (401 Pace St.)

### Moreno

Moreno, Calif. 92360  
Rev. Samuel Fisher  
(13831 Redlands Blvd.)

### Orlando

745 Holden Ave., Orlando, Fla. 32809  
Rev. Larry Steffee (741 Holden Ave.)

### Portland

(*New Life*)  
4200 S.E. Jennings Ave., Portland, OR  
97222

Rev. John Fries  
(18340 S.E. Willamette Dr.)

### Roanoke

(*Valley View*)  
5648 Oakland Blvd. and Verndale Dr.,  
N.E., Roanoke, Va. 24019

Rev. Calvin Hamblin  
(509 Elden Ave., N.E., 24019)

### Smithville

(*Pomeroy Chapel*)  
Smithville, Tenn. 37166  
Rev. Charles Ankney (R. 3, Box 262)

### South Hagerstown

(*Van Lear*)  
4 Van Lear Dr., Williamsport, MD 21795  
Rev. Clarence Brubaker (2713 Buford Dr.)

### Sunnymead

(*Open Bible Community Church*)  
Heacock & Meyers, Sunnyside, CA 92388  
Rev. Kevin Longenecker (12880 Heacock)

## URBAN MINISTRIES

Personnel serving in urban North America,  
having an administrative relationship with  
the Office of Urban Ministries.

Dwain Harwick\*, Christian Stronghold Mis-  
sionary Society, 658 N. 52nd St., Phil-  
adelphia, PA 19131

John and Velorous Shearer, 56 Edison St.,  
Wilkes-Barre, PA 18702

## CHRISTIAN SERVICE MINISTRIES

\*Other personnel serving in Voluntary Ser-  
vice are listed under the unit to which  
assigned in other departments of the  
DIRECTORY.

### Brethren in Christ Missions Office

P.O. Box 149, Elizabethtown, PA 17022  
Carla Dahlstrom

### Serving Under MCC

Janet Barclay, P.O. Box 8056, Lusaka, Zam-  
bia

Martha E. Byers, P.O. Box 100, Dulac, LA  
70353

Jan Harmon, 3369 18th St., N.W., Washing-  
ton, D.C. 20010

Curtis and Violet Nissly, Box CH-99, Lusaka,  
Zambia

Lawrence and Shirlee Yoder, MCC, Jalan  
Penjawi 48, Pati, Central Java, Indonesia

## SELF-SUPPORTING

### MISSIONARY ASSOCIATES

Oren and Naomi Hofstetter, 402 W. Animas  
St., Farmington, NM 87401

Lee and Lois Isaacs, Mission Hospital, P.O.  
Box 340, Choma, Zambia, Africa

Roy and Esther Mann, 32 Dorchester House,  
Jameson St., Bulawayo, Rhodesia

Richard and Deborah Sisco, 163 Academy  
St., Wilkes-Barre, PA 18702

Richard and Kathleen Stuebing, Private Bag  
RW 13X, Lusaka, Zambia, Africa

## BRETHREN IN CHRIST

### PERSONNEL SERVING UNDER OTHER ORGANIZATIONS

Ellen Bushnell, Hildenborough Hall, Otford  
Hills, Sevenoaks, Kent, England TN15  
6XL (*Hildenborough Hall*)

David and Florence Carlson, P. O. Box 141  
Monte Carlo, Monaco (*Trans World  
Radio*)

Charles and Barbara Dederick, 831 E. Third  
St., Williamsport, Pa. 17701 (*American  
Rescue Workers Mission*)

Premnath S. Dick, 2050 Second Ave., New  
York, N. Y. 10029 (*East Harlem Interfaith*)

Ethel Doner, Port-de-Paix, Haiti, West Indies  
(*Unevangelized Fields Mission*)

Anna R. Engle, 10 Devenish Court, Devenish  
St., Sunnyside, Pretoria, 0002 South  
Africa (*Sponsored by The Evangelical  
Alliance Mission*)

Leslie Engle, Out-Spokin, Box 370, Elkhart,  
46515 (*Mennonite Board of Missions*)

Joe and Elaine Haines, 1015 S. 15th St.,  
Goshen, IN 46526 (*Mennonite Board of  
Missions*)

Carol Heise, Fuller Theological Seminary,  
135 N. Oakland Ave., Pasadena, CA 91101  
(*Mennonite Board of Missions*)

Gulabi McCarty, 1 Wheeler Rd., Bangalore  
560005, India (*Youth for Christ*)

Thomas Pasquarello, Box 59, Grantham, PA  
17027, (*Inter Varsity Christian Fellow-  
ship*)

Lois Raser, Apdo. 190, Jerez, Zacatecas,  
Mexico (*Christian Children's Fund*)

Donald and Mildred Ressler, (*Central  
Alaskan Missions, Inc.*) Glennallen,  
Alaska 99588

W. Edward and Martha Rickman, 1609  
Chapel Pike, Marion, IN 46952 (*World  
Gospel Mission*)

Betty Lou Sider, P.O. Box 90-B, Port-au-  
Prince, Haiti, West Indies (*OMS Inter-  
national*)

Winnie E. Thuma, United Mission to Nepal,  
Katmandu 126, Nepal (*United Mission to  
Nepal*)

Harriet Trautwein, APO 24, San Juanito,  
Chihuahua, Mexico (*Mexican Evan-  
gelistic Mission*)

Rhoda Winger, A.C.P.O. Box 51, Quezon  
City, Philippines 3001 (*Campus Crusade  
for Christ*)

Carl and Marilyn Wolgemuth, 538 Pebble  
Rd., Duncanville, Texas 75116 (*Wycliffe  
Bible Translators*)

## VOLUNTARY SERVICE

### PERSONNEL SERVING IN BRETHREN IN CHRIST INSTITUTIONS

#### Messiah Home

2001 Paxton St., Harrisburg, PA 17111  
Shari Sides

#### Mile High Pines Camp

Angelus Oaks, Calif. 92305  
Jesse Ensminger

#### Upland Manor

1125 W. Arrow Hwy., Upland, CA 91786  
Cheryl Hill  
Bruce Rissingner



*In October 1971 the Yamaguchi Prefectural Conference of the Brethren in Christ Church was formed by the Hagi, Nagato, Takibe, Shimonoseki and Nishi-ichi churches. The Conference, which meets monthly, discusses matters such as fruitful evangelism, the believers' growth in faith, and the administration of the churches. The following report was written by two Conference members, and was prepared for the Mennonite World Conference booklet.*

## Sharing the Faith in Yamaguchi

*A. Nishimura and H. Okazaki*

### *The Current State of the Church*

All of the five churches are evangelizing and laymen mainly take charge of the churches. Four of the five leaders are administering, evangelizing and conducting the meetings while at the same time engaged in ordinary occupations.

For evangelism, the members have Sunday worship together, weekday meetings at various members' homes, English classes, cooking classes and tea ceremony classes, etc. These activities lead to the realization of the necessity of faith in daily life. Besides these regular activities, special meetings for evangelism such as showing evangelistic films are planned annually.

A Spiritual Retreat is called once a year when the members have a good time together, lodging at a hotel or some place. This is for deepening faith, learning the Bible and training themselves as the servants of the Lord. A camp for boys and girls (future Christians) is planned once a year. They are led to feel the joy of living with the Lord through meetings and fellowship of camp life while in beautiful natural surroundings.

The effect of evangelism is not so remarkable yet, but the activities have proved fruitful, though gradually. Without losing hope, the members are working in close cooperation.

### *Leadership Roles, Type of Ministry, Training Programs*

Layman pastors lead the church in mission work, activities at church and training of believers. Their way of mission work is to bear testimony for God through real life and to show the necessary words in the Bible to others.

They introduce the Lord Jesus, the living true God, to the people through talking with them, distributing printed matter (such as books, tracts, letters and others), films, congregational and home meetings and others.

As a way of training, the church people bear it in mind to acquire the habit of acting courageously, confessing to God their faults and misdeeds in daily life, praying for His forgiveness, thanking God for His grace, seeking and believing that the Holy Spirit will fill their hearts.

*Most individual Japanese cannot get rid of traditions even when it is necessary to do so. . . . Only the courageous dare to come to church.*

The second phase of their training is training themselves so as to be able to lead their neighbors to the spiritually rich life. It cannot be done by people themselves, but only by God Himself. They should grow in faith in such a degree as to allow the active, rich life of the Lord to overflow from within and fill their neighbors.

These two phases of training are considered essential. Fundamentally this means training themselves to live their daily life in accordance with the voice of the Lord Jesus within, surrendering all their anxieties to the Lord and leaving every burden to Him. The church members should train themselves so that they can do this surrender at any time, in any place and in any state of living.

### *Major Current Issues, Concerns, Questions*

1. We heartily desire that God will give us His real life in return for our



When a University student from Shimonoseki requested baptism, the church held a service on the beach. (It was cold, according to Ruth Zook.)

faith and that we may live a satisfied life supported by our Lord Jesus within us. Once we have experienced this revolution within us, we shall naturally desire to convey the good news to others. This should be first carried out at our home and at our place of work. It is difficult for us to evangelize at our place of work because of our own defects, our poor abilities and our failures in tasks. And it is more difficult with our family. But we should believe in His love, depend on His strength and inform others of the love, the true and everlasting life of our Lord Jesus with enough knowledge of our own weakness. This is the first essential to us, the members of our church.

2. We have some difficulties in our area. In rural districts and in small towns it is quite difficult to have newcomers attend our meetings though it may not be so difficult a problem in the urban districts. It is extremely difficult to get someone who wants to be baptized. Even if someone wants to come to church or wants to be baptized, his family dare not let him do so because they are prevented by many traditions. The traditions prevail on every aspect of life.

They appear to be trifles in daily life and in annual events but they have been experienced for long years, say hundreds of years, or since the primitive stage of our race. They are so deeply rooted in the life of our people that they are left unchanged in spite of the many great social revolutions of our country.

Now Japan is said to be one of the nations that can enjoy freedom of thought, religion and expression satisfactorily. It is true with the national policy but most individual

to page eleven



# Fortunate Are Those Who Work for Peace\*

Harriet Bicksler

As members of one of the historic peace churches (along with Mennonites, Church of the Brethren, and Quakers), we have long believed that war is wrong and that we cannot participate in the armed services. Many of our young men have chosen alternate service instead of joining the military, and some have resisted the draft or chosen to go to prison rather than go to war. However, since we are not presently at war and we have no draft, what relevance does our peace stand now have? That question formed a basis for the Keystone Bible Institute's Seminar on Christian Peacemaking, held in Lancaster, PA., in November, and for the New Call to Peacemaking, sponsored by the historic peace churches, whose Lancaster regional workshop met simultaneously. I attended both the Seminar and New Call to Peacemaking, the latter as a delegate from the Grantham congregation, and came away with a broadened view of what peacemaking involves.

The Seminar consisted of several major addresses on various aspects of peacemaking. Each speaker agreed that we need a broader definition of "peacemaking" than most of us have probably used. Peacemaking not only means being reconciled to God and our neighbors, or being opposed to war and violence, but it also means

being ministers of reconciliation by helping to eliminate social and economic injustice in our own country and abroad. The Bible not only speaks against war and violence, but it also criticizes in harsh terms those who are involved in structures which discriminate against others, and calls upon the people of God to have life styles which do not perpetuate such discrimination.

Cease to do evil and learn to do right, pursue justice and champion the oppressed; give the orphan his rights, plead the widow's cause. (Isaiah 1:17)

For crime after crime of Israel I will grant them no reprieve because they sell the innocent for silver and the destitute for a pair of shoes. (Amos 2:6)

Shame on you! you who make unjust laws and publish burdensome decrees, depriving the poor of justice, robbing the weakest of my people of their rights. . . . (Isaiah 10:1)

Even if we admit that God is as much against oppression and injustice as he is against war, what does that have to do with the average American Christian?

One of the most important benefits I received from the Seminar was simply learning how United States economic policies, formed because of U. S. consumer demands, oppress third world countries. I had a vague idea that this was true, but I knew no specific examples, so the charge of U. S. oppression remained an overgeneralization in my mind.

Specifics given by Ruby Rhoades, a member of the Church of the Brethren working in Washington, D.C., and Ronald Sider helped me to understand that charge better. In a talk entitled, "A World in Need of Peacemakers,"

Ruby cited five reasons why peacemaking is desperately needed. She referred to the torture practiced by most South and Central American military dictatorships (helped by the CIA and U. S. Marines), several obvious cases of discrimination in the U. S., broken relationships within our own communities, the danger of nuclear holocaust, and the effect of hunger on world peace.

Ron Sider, in his discussion, illustrated what our consumption of sugar and beef does to poor people in certain other countries. We all know that sugar and beef are staples in our diet, but how many know that a lot of what we import of those products comes from countries where people are starving or are malnourished? Land in Mexico and Honduras that could be used to grow food for the nationals is instead being used by a few rich landowners to grow beef cattle for export to the U. S. Similarly, the Dominican Republic, which has the largest sugar mill in the world, has doubled its export of sugar to the United States and other rich nations since 1965 while decreasing per capita food production for its own people. Police forces, trained and supported by U. S. Marines, suppress opposition to the government (a military dictatorship) which in turn permits the land to be used to grow more sugar for rich nations. In addition to these specific examples, we were told that half of the cultivable land in Central America is used to grow food for export to rich countries, and that the United States imports more food from poor countries than it exports to those same countries. Particularly striking is the fact that we import two-thirds of the world's catch of tuna, one-third of which we feed to our cats. Inevitably

*\*for they shall be called God's children (Matthew 5:9).*

*The author combines an interest in writing with homemaking and serving on the staff of Messiah College. She with her husband, Dale, are members of the Grantham Brethren in Christ Church.*



the question comes—who is responsible for the starving people in the Dominican Republic and elsewhere?

So what do we do? A good starting point might be Jesus' commands in the Sermon on the Mount. What seems to be at fault is our consumptive life style, always wanting to accumulate more things, to have a nicer house, bigger car, better food, more fashionable clothing, a larger savings account, etc. Jesus spoke very directly to these issues when he said: "Do not store up for yourselves treasure on earth, where it grows rusty and moth-eaten, and thieves break in to steal it. . . . For where your treasure is, there will your heart be also" (Matt. 6:18-20), and "Do not ask anxiously, 'What are we to eat? What are we to drink? What shall we wear?' Set your mind on God's kingdom and his justice before everything else, and all the rest will come to you as well" (Matt. 6:31-33). If we take Jesus seriously here and elsewhere, our lifestyles must change. The consensus at the Seminar seemed to be that our motivation for peacemaking cannot be success or total effectiveness, but instead should be a desire to be faithful to biblical teachings. This doesn't mean that Jesus doesn't expect success (he commanded his disciples to be "wise as serpents," for example), but the primary concern must be doing what is right.

Several kinds of courses of action were suggested. In addition to simplifying our lifestyles and consuming less of the world's resources, there needs to be more corporate action on the part of the church, calling everyone to participate in closer fellowship with each other, thus finding our identity and security in community with others rather than in our personal possessions. There was also the feeling that we can't hope to change U. S. policy unless the church lives what it teaches. At the same time, however, many at the Seminar felt that political activism is necessary. Historically, the Brethren in Christ have not participated in politics, and we still have an ambivalent feeling about it. Perhaps the time has come, though, for us to become more politically active to try to change foreign and economic policies which oppress the poor, to speak out publicly concerning the evils which the United States government is perpetuating around the world, to speak our non-resistance message in opposition to the billions of dollars spent each year for military machinery while people are hungry. An action recommended by some at the Seminar was withholding that portion of our taxes which is used to "prepare" for war. The World

Peace Tax Fund involves those who are asking Congress to pass a bill allowing citizens who cannot conscientiously support the military establishment to contribute to a peace fund instead. Such a fund would then be used for peacemaking projects instead of neutron bombs and cruise missiles.

During 1978, when the Brethren in Christ Church is celebrating its 200th anniversary and reaffirming its heritage, New Call to Peacemaking should be especially relevant. The peace message has been central to our understanding of the gospel since our beginnings, and now we are being called to rediscover positive and creative ways to be peacemakers in the name of Christ.

### Sharing the Faith

from page nine

Japanese cannot get rid of traditions even when it is necessary to do so. (Probably it is also true with other nations.) Here, the traditions are closely related to the old religions. This is a great problem as to our evangelism. Only the courageous dare to come to church.

Young people are not so much entangled in traditions and their

families are rather tolerant of their coming to church because they are not yet responsible for social traditions. But young people do not stay long in our rural church area. They leave for large cities as in other industrialized countries. This is another problem about the growth of our churches.

3. The leaders of our churches, except one, have full-time occupations. In the course of fulfilling their daily tasks, they have chances to give testimonies to their fellow workers and their way of life can influence others. But, all in all, they have not enough time for the service of the church. Newcomers or chance visitors who want to consult about their problems with the church often fail to see the leaders. Only small pieces of time, probably at night, can be spared for that purpose.

The situation suggests that we need a full-time pastor. It is most desirable that one of our church people will become our full-time pastor. We are praying that some of our young members will grow enough to take the position. But, at present, it is very difficult to support a pastor from the viewpoint of the economical state of the churches. We still need the missionary's help.



**You are invited**

## 36th Annual NAE Convention February 21-23, 1978 Minneapolis

Radisson South Hotel

- **Internationally-known Speakers**
- **Special Music**
- **Workshops**
- **Exhibits**

For three days, over 1000 evangelical leaders from across the country will experience unique opportunities for worship, sharing and strategic planning: translating God's mandate of Micah 6:8 into the evangelical agenda for 1978. Practical workshops on a wide variety of topics will provide help and insight for pastors and church workers alike—as will the more than 60 displays of the latest evangelical materials and services.

Speakers will include Dr. Oswald Hoffmann, Festo Kivengere, Gladys Hunt, Dr. Timothy Smith and Dr. Edward Lindaman.

Laypeople are especially invited to share in this vital time for God's guidance. Write or phone:

**NAE** National Association of Evangelicals  
Box 28, Wheaton, Ill. 60187 (312) 665-0500



# Helping Teachers to Teach

## Cooperative Workshop

Sunday Schools are now beginning to use Quarter 2 of Foundation Series materials. A number of workshops to aid teachers in using the new curriculum have been and are being scheduled across the brotherhood.

Such a workshop was held this Fall at the Chambersburg Brethren in Christ Church. The pastor's wife, Mrs. Ethel Brubaker, sent the following reflections about the Foundation Series and pictures of the workshop events:

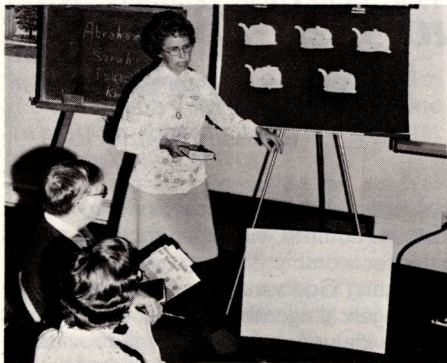
*"Careful consideration and planning had gone into the decision to use the Foundation Series in our Sunday School. Yet, in spite of all the advance preparation, getting down to the actual use was an eye-opener. Material was not presented in the 'old traditional' manner. IMAGINE! An hour teaching period! Granted some Sundays the closing bell rang while we still had something to say, and a longer period would have been good! But—an hour every Sunday?"*

*The leaders in four of our churches felt a need to help the teachers in this transition, so organized two workshops, September 10 and October 8. Teachers had used the material for one Sunday before the first workshop, so they came with their questions. Since resource people were not able to answer all the questions, they were sent on to the Board of Christian Education. We are very grateful for the consideration given us, and appreciated so much having Mr. John Zercher at our second workshop.*

*We are challenged by the material and thankful for those who planned and ministered to us in the workshops."*

Cooperating churches were Mt. Rock, Mowersville, South Mountain Chapel and Chambersburg.

## WORKSHOP SCENES



## Christian Education's Many Facets

The Allegheny Council on Christian Education is sponsoring a Christian Education Seminar at Messiah College on January 14, 1978. The theme for the seminar will be "Foundations for the Future." Registration will begin at 8:15 a.m., with sessions running throughout the day until 4:30 p.m.

A general session in the College Chapel will begin and end the day. In the 9:00 a.m. session, Harold W. Burgess will speak on "The Bible: Foundation of Christian Education." Burgess will again address the afternoon session at 3:30 p.m. on the theme, "Love, Foundation for Relationships." A number of electives dealing with Christian Education topics will be offered during two blocks of time 10:30-12:00; 1:30-3:00:

1. "Christian Camp, a Ministry to and with the Congregation" — William Weaver
2. "Nature, a Setting for Worship" — Eugene L. Wingert
3. "Planning for Retirement" — George Kibler (morning only)
4. "Enriching Your Marriage," Part I & II — Walter Winger
5. "Becoming a Christian Leader" — George Kimber (morning only)
6. "Foundations for New Christians" — John Yeatts
7. "Help, I'm a Youth Worker," Part I & II — Earl W. Schultz, Jr.
8. "Rightly Handling the Word" — Emily Chase (afternoon only)
9. "Why Have Deacons?" — Henry A. Ginder (afternoon only)

To assist in covering the costs of the seminar, a registration fee of \$6.00 per person will be charged (after January 5). Direct inquiries to Chairman David P. McBeth, Messiah College, Grantham, PA 17027.



Brethren in Christ and Mennonites around the world will be engaged in a common Bible study during the Lenten Season—a study of the Parables of the Kingdom—This is the vision of the Mennonite World Conference Presidium. Printed not in four colors but in four languages this study guide has been a cooperative effort across national, cultural and denominational lines.

Brethren in Christ contributors are Bishop E. J. Swalm, John Stoner, and Nancy Heisey.

SPANISH • GERMAN •  
FRENCH • ENGLISH

## A World-Wide Study

### Introduction

Mennonites from six continents will gather at Wichita, Kansas, July 25-30, 1978 for the Tenth Assembly of the Mennonite World Conference. Begun in 1925, the Mennonite World Conference now embraces Mennonites, Brethren in Christ, and related groups in 40 nations. This worldwide fellowship seeks to express the universal and international character of the church.

The theme of the Assembly will be "The Kingdom of God in a Changing World." In anticipation of that, the Presidium has authorized a study based on parables of the Kingdom. Such a study, as an inter-Mennonite, intercultural, and international experience, will provide a new dimension of awareness and understanding in preparation for that event.

The Bible study notes by Howard Charles are intended for wide use throughout the world. They are written carefully so as to be free as possible of cultural bias. It is our hope that persons in every part of the world will find them useful in better understanding these particular Scriptures. The notes do not represent a dogmatic theological viewpoint or interpretation. Rather, they seek to help the user come to new understanding and insights under the guidance of the Spirit.

For each parable, we have solicited commentaries from a wide variety of people representing diverse cultures and ethnic groups. This diversity brings unique interpretations as persons from different contexts reflect on the same parable. Thus, the parable takes on new meaning and beauty and enriches our understanding of what it means to be God's people today.

More than 50 people joined in making this study guide possible. They reflect the amazing variety and beauty of the fabric of our multicultural and international fellowship. A brief biographic sketch of each contributor is given at the end of each chapter.

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A complimentary copy of the study guide "*Parables of the Kingdom*" has been sent to each pastor in United States and Canada and to church leaders in our overseas churches. Additional copies needed for study groups may be obtained from Evangel Press, 301 N. Elm St., Napanee, Indiana 46550.

January 10, 1978



These contributors represent 31 nations. They are men and women, elderly and young, lay persons and ministers. They live in every part of the globe on six continents. A few live under socialist governments like Vietnam and the German Democratic Republic. One has recently been imprisoned for refusing military service. Some are new to the faith; others are veterans of many years. Some have gone the long route of migration while others have suffered in their pilgrimage for the sake of their faith. Some have only recently emigrated from Russia and carry vivid memories of their years of residence there.

It is our hope that the use of this book will stimulate all of us to a new awareness of our brothers and sisters with whom we share life in the church. Appreciation and sensitivity come as we hear from each other. It is an essential element of our growth in spiritual maturity as members of the body.

### How To Use

The Mennonite World Conference Presidium has recommended that the study guide be used uniformly throughout the world during Lent 1978 (February 8 - March 26.)

The study of these parables with Bible study notes and commentaries by persons from different cultures demand ample time for the most effective learning. It is suggested that six or perhaps eight sessions be planned for study. Planning for eight sessions would allow time for an introductory session and a final class period to reflect and evaluate the previous discussions. During the six sessions, study the parables one at a time. For ample time to cover the content of each, a minimum of one hour per class session should be provided.

This study lends itself to a variety of settings. It can be used during Lent as a mid-week study, a Sunday evening series, or a Sunday School elective. Perhaps a week end Lent retreat could be organized around this material.

Adapted from *Parables of the Kingdom*. Used by permission. "The Introduction" by Paul N. Kraybill; "How to Use" by Bertha Harder.



# Church News

## MESSIAH COLLEGE

### News Briefs

Layton Shoemaker, soccer coach at Messiah College, was recently named Coach of the Year in the National Christian College Athletic Association District II. The team completed the regular season with an 8-2-2 record, the best in the college's history. Michael Witter and Ken Long were named to the 1977 NCCAA District II All-District Team.

Donald R. Zook, director of Messiah's Cooperative Education, was a key factor in Messiah College being awarded a \$27,000 grant from the U.S. Office of Education to further develop its program which integrates college study and work on the job. Dean Brandt stated that Cooperative Education is one of the best ways to connect formal academic training with the "real world."

Carlton Hoke, Messiah College graduate in 1970, will be the featured artist in the art exhibit at Messiah College from February 19 to March 10. This is the first time a Messiah alumnus has been the featured artist in such an exhibit.

### From Recent Board of Trustees Minutes

Dr. Donald L. Minter of Goshen, Indiana is a new member on the board / Construction has been authorized for an apartment type residence Hall on the Grantham campus housing 120 to 200 students / Good progress has been made on the Starry Athletic field, with completion expected in early spring / The board reaffirmed their goal to increase the number of minority people among both students and faculty / The school year 1976-77 was a good year, and a good year is now in progress.

### Grantham Oratorio Society

The first rehearsal for the spring oratorio program will be on Monday, January 23, with weekly rehearsals on most following Mondays until the concert on April 23. The program will feature *Sermon from the Mountain*, a tribute to Dr. Martin Luther King, Jr. who was assassinated ten years ago. William Warfield will be the guest soloist. Auditions for new members will be on January 9, 10, and 16.

## CONFERENCES

### Allegheny

The **Antrim congregation** reports that over 40 persons publicly sought the Lord during their recent revival service. Rev. John Hawbaker served as the evangelist. The pastor is Rev. Wilbur Benner.

The **Five Forks congregation** reports receiving three persons into church

membership on Sunday, Nov. 27. Rev. Rupert Turman is the pastor.

An Installation Service was held on Sunday, Oct. 23, by the **Green Grove congregation** for their pastoral couple, **Thomas and Hannah Bouch**.

Guest speaker for the **Hollowell congregation's** Missionary Conference was Rev. William Randolph, director of the Hebrew Christian Fellowship in Dresher, Pa. The conference was held on Nov. 26 and 27. The pastor is Rev. Kenneth Engle.

On Sunday evening, Nov. 20, the **Martinsburg Junior Sunday School Dept.**, held a Thanksgiving Program. Following the program, directed by Barbara Miller and Debbie Kann, a surprise food shower was held for the pastoral family, Robert Kellers.

A Deeper Life Series was held Nov. 1-9 by the **Pleasant View congregation** with Rev. Lorne Lichty as the guest speaker. The congregation presented their pastoral family, the Harold Bowers, with food items and a money tree on Sunday, Nov. 13.

### Atlantic

A surprise party was held on Sunday, Nov. 13, for **Mr. and Mrs. Mahlon Heisey** in honor of their 50th Wedding Anniversary. The party was held in the Shenks Brethren in Christ Church by the couple's children. Mr. and Mrs. Heisey are members of the Shenks congregation.



Saturday evening, Nov. 19, a Victory Dinner was held by the **Skyline View congregation** in their new Fellowship Hall. The dinner celebrated the completion of the congregation's campaign to raise funds for the Christian Education facilities. Rev. Alvin Burkholder served as Resource Director of the campaign. The pastor is Rev. LeRoy Walters.

On Sunday, Dec. 4, the **Souderton congregation** received 12 persons into fellowship. Following the service a reception tea was held for all persons received into membership throughout the year. Rev. John Arthur Byers is the pastor.

Members of the **Wilkes-Barre House Church** spent the second week-end of November in the wooded seclusion of the Spruce Lake Wilderness Camp. This was an opportunity to discover each other and receive new inspiration to pursue the common life. The Wilkes-Barre Church is a joint ministry of the Brethren in Christ and the Mennonite Church. Richard and Debbie Sisco represent the Brethren in Christ in this ministry.

### Canadian

Sixteen persons were received into church fellowship on Sunday, Nov. 27, by the **Prince Albert congregation**. The pastor, Herb Anderson, reports 52 persons were in attendance Sunday morning, Nov. 6.

A Family Life Conference was held by the **Sherkston congregation** on Nov. 19 and 20, with Dr. Frank C. Peters, President of Wilfred Laurier University, as the guest speaker. Workshops, conducted under local leadership, were held in addition to Dr. Peter's sessions. The pastors are Rev. Robert Rolston and Rev. John Young.

The **Stayner congregation** honored **Bishop E. J. Swalm** on Sunday, October 23, by presenting to him a plaque, in recognition of his receiving an honorary Doctor of Laws degree from Waterloo University. A student from the university, Aubrey Hawton, presented the plaque which was designed and created by Brad Lebeck. Dr. Swalm's good friend, Lloyd Kerr, presented special music. Rev. Harvey Stickley is the pastor.

### Central

The **Bethel Community congregation**, Cassopolis, Mich., observed National Bible Week on Sunday evening, Nov. 27, by showing the film "The Living Bible." Rev. Devon Bontrager is the pastor.

On Nov. 19 and 20, the **Carland congregation** held a Christian Education Seminar with John A. Brubaker and Marcella Dean as the resource persons. The pastor is Rev. Eric Stanton.

Bishop David Climemhaga was in charge of dedicating the **Western Hills parsonage** on Sunday afternoon, Nov. 20. An Open House followed the service. The Rev. Dale Allison is occupant of the parsonage.

### Midwest

The **Bethany congregation** served as host to a Community Thanksgiving Service on Sunday, Nov. 20. The youth of the congregation are in the process of organizing an instrumental band. Their pastor is Rev. Charles Rickel.

The **Mountain View congregation** held a Harvest Praise Service on Sunday evening, Nov. 20. Rev. James Esh is the pastor.

### Pacific

The young people of the **Alta Loma Community congregation** have been planning the Sunday evening services excepting the first Sunday night of the month which is "Film and Fellowship Night." The pastor is Rev. Keith Whitford.

The new **Chino congregation** (Immanuel) has purchased a parsonage for the pastoral family, Larry Martins. The Martins were able to move the latter part of November.



## Births

**Adare:** Lauren Merrill, born Nov. 18, to Mr. and Mrs. Alex Adare, Carlisle congregation, Pa.

**Andrews:** Kimberly Rose, born June 28, to Charles and Alice (French) Andrews, Bethel congregation, Mi.

**Cubitt:** Graham Jonathan, born July 17, to Garth and Jane Cubitt, Stayner congregation, Ont.

**David:** Karmen Alletia, born May 31, chosen by Gerald and Phyllis David, Nov. 15, Leonard congregation, Mi.

**Gontz:** Trevor Lorne, born Oct. 4, to Mr. and Mrs. Terry Gontz, New Guilford congregation, Pa.

**Paulus:** Denae Rochelle, born Nov. 21, to Denver and Jean Paulus, Highland congregation, Oh.

**Rogers:** Christopher Alan, born Oct. 2, to Alan and Brenda Rogers, Highland congregation, Oh.

**Skekel:** Jonathan Andrew, born Nov. 11, to Mr. and Mrs. Don Skekel, Carlisle congregation, Pa.

**Stern:** Letta Jane, born Nov. 13, to Ruth and Wayne Stern, Martinsburg congregation, Pa.

**Voth:** Andria Nicole, born Oct. 11, to Robert and Carol Voth, Leonard congregation, Mi.

**Zeger:** Sherry Elaine, born Oct. 16, to Mr. and Mrs. Frank Zeger, Antrim congregation, Pa.

## Weddings

**Alleman-Reath:** Patricia, daughter of Mr. and Mrs. John Reath, Shippensburg, Pa., and Ernest, son of Mr. and Mrs. Elmo Alleman, Nov. 5, in the Mt. Rock Brethren in Christ Church with Rev. Hubert Stern officiating.

**Buckwalter-Morris:** Janet LaNelle, daughter of Mr. and Mrs. Sam Morris, and John Elwin, son of Rev. and Mrs. Amos Buckwalter, Kirkland Lake, Ont., Nov. 26, in the New Hope Christian School with father of the groom officiating.

**Demartino-Neibert:** Blanche, daughter of Mr. and Mrs. Bruce Neibert, Waynesboro, Pa., and Richard, son of Mr. and Mrs. Salven Demartino, Hagerstown, Md., Nov. 6, in the Hollowell Brethren in Christ Church with Rev. Kenneth Engle officiating.

**Fox-Williams:** Karla, daughter of Mr. and Mrs. Delano Williams, and Donald, son of Mr. and Mrs. Daniel Fox, both of Hagerstown, Md., Nov. 26, in the Hollowell Brethren in Christ Church with Rev. Kenneth Engle officiating.

**Friese-Bigham:** Ida Faye, daughter of Mr. and Mrs. Elmer Bigham, Fayetteville, Pa., and Jimmy Gordon, son of Mr. and Mrs. Charles D. Friese, Chambersburg, Pa., Nov. 5, in the Chambersburg Brethren in Christ Church with Rev. Maurice Bender officiating.

**Helfrick-Friese:** Carol A., daughter of Mr. and Mrs. Glenn Friese, Edenville, Pa.,

and Dale E., son of Mr. and Mrs. Asa Helfrick, Greencastle, Pa., Sept. 3, in the Montgomery Brethren in Christ Church with Rev. H. Melvin Boose officiating.

**Liskey-Engle:** Dawn, daughter of Mr. and Mrs. Harold Engle, and Harold, son of Mr. and Mrs. Paul Liskey, Elizabethtown, Pa., Aug. 27, in the Elizabethtown Brethren in Christ Church.

**Martin-Moats:** Linda Fay, daughter of Mr. and Mrs. Fred Moats, Hancock, Md., and Ray, son of Mrs. Harold Martin, Greencastle, Pa., Oct. 16, in the Montgomery Brethren in Christ Church with Rev. Paul Martin and Rev. H. Melvin Boose officiating.

**Oberholzer-Ebersole:** Ina, daughter of Mr. and Mrs. Robert H. Ebersole, Sr., Shady Grove, Pa., and Timothy, son of Mr. and Mrs. Harry C. Oberholzer, Greencastle, Pa., Nov. 5, in the Hollowell Brethren in Christ Church with Rev. Glenn Miller and Rev. Kenneth Engle officiating.

**Pepper-Heisey:** Jean, daughter of Mr. and Mrs. Daniel Heisey, and Roger, son of Dr. and Mrs. Roland Pepper, Nov. 25, in the Elizabethtown Brethren in Christ Church.

**Shauf-Strayer:** Deborah Sue, daughter of Mr. John William Strayer, Sr., and Dennis Lee, son of Mr. and Mrs. David S. Shauf, Sr., both of Chambersburg, Pa., Aug. 19, in the Chambersburg Brethren in Christ Church with Rev. Barton M. Starr officiating.

**Smith-Baker:** Becky, daughter of Mr. and Mrs. Robert Baker, and Phil, son of Rev. and Mrs. Elbert Smith, May 21.

**Steckley-Sider:** Elizabeth Sider, Welland, Ont., and Landin Steckley, Gormley, Ont., June 11, in the home of the bride with Rev. Ronald Lofthouse officiating.

**Wingert-Sidlaruk:** Carol, daughter of Mr. and Mrs. Nick Sidlaruk, Huntingdon Valley, Pa., to LaVern, son of Mr. and Mrs. Laban Wingert, Chambersburg, Pa., Aug. 6, in Bethel Chapel, Huntingdon Valley.

## Obituaries

**Brubaker:** Mrs. Ethel K. Brubaker, Mount Joy, Pa., born Feb. 2, 1913, in Mt. Joy Twp., died Dec. 1, 1977. She was the daughter of Levi W. and Leah Hawbaker Mumma. She was married to Rev. Arthur H. Brubaker who survives. She is also survived by five sons: Rev. John Arthur, Rev. Levi M., H. Kenneth, James N., and E. Robert; three daughters: Mrs. Mary E. Sides, Mrs. Ruth E. Hollender, Mrs. Joyce E. Heisey; 20 grandchildren; three sisters; and three brothers. She was a member of the Shenks Brethren in Christ Church.

**Eberle:** Martha W. Eberle, died Nov. 28, 1977, at the age of 53. She was the daughter of Clara A. Wilson Charles and the late Benjamin F. Charles. She was married to Gene K. Eberle who survives. Three brothers, Roy W., Raymond W., and Aldus W.; and a sister, Mrs. Irene

Lindsey, also survive. She was a member of the Pequea Brethren in Christ Church where the funeral service was conducted by Rev. Gerald Wingert, Rev. Cyrus Lutz, and Rev. David Thomas. Interment was in the adjoining cemetery.

**Evans:** Mrs. Elmarie Evans, Mill Creek, Pa., born Dec. 26, 1899, in Broad Top City, Pa., died Dec. 11, 1977, in the Blair Memorial Hospital. She was the daughter of Isaac and Maude Swope. She was married to J. Edwin Evans who survives. Also surviving are four children: Eugene Holmes, Paul, Clifford, and Viola Black; and a number of grandchildren. Rev. E. Martin Bair officiated at the funeral service. Interment was in the Hopewell Cemetery.

**Hein:** Phares J. Hein, Harrisburg, Pa., died Nov. 21, 1977, at the age of 86. The funeral service was conducted in the Shenks Brethren in Christ Church by Rev. Frederick L. Geib and Rev. Leroy G. Yoder.

**Sollenberger:** Mrs. Annie Esther Sollenberger, Chambersburg, Pa., born July 11, 1908, died Sept. 20, 1977. She was the daughter of Abram and Mary Wenger Myers, and step-daughter of Anna Nissly Myers. She was a member of the Air Hill Brethren in Christ Church where the funeral service was conducted by Rev. Roger N. Witter and Rev. Harvey B. Musser. Interment was in the Air Hill Cemetery.

**Tritle:** John H. Tritle, Greencastle, Pa., died Oct. 26, 1977, in the Franklin Co. Nursing Home, at the age of 86. He is survived by this wife, Abbie Mellott Tritle; four sons: a daughter; 15 grandchildren; and 19 great-grandchildren. The funeral service was conducted in the Montgomery Brethren in Christ Church by Rev. H. Melvin Boose and Rev. Roy Fahnestock. Interment was in the Montgomery Cemetery.

**Winger:** Charles Edward Winger, born Aug. 13, 1895, in Stevensville, Ont., died Oct. 12, 1977, in Grants Pass, Or. He is survived by his wife, Anna Mary Royer; a daughter, Muriel Chovan; two sons: Marvin and Owen; and six grandchildren. His first wife, Susie Crider, and two sons: Elden and Verle, preceded him in death. He was a member of the Redwood Country Brethren in Christ Church where the funeral service was conducted by Rev. Sam Hollingsworth and Rev. Glenn Diller.

**Wiles:** John A. Wiles, Chambersburg, Pa., died Nov. 12, 1977, at the age of 64. He was the son of Harvey D. Wiles and the late Lena Gayman Wiles. He was married to Rachel Wingert who survives. He is also survived by six daughters: Mrs. Bertha Kaufman, Mrs. Esther Menges, Catherine, Mrs. Anna Smith, Mrs. Ardith Byers, and Mrs. Martha Bricker; and 14 grandchildren. He was a member of the New Guilford Brethren in Christ Church. The funeral service was conducted in the Air Hill Brethren in Christ Church by Rev. Maurice Bender. Interment was in the Air Hill Cemetery.



# Don't Cheat Yourself

George E. Failing

He who fails to pray does not cheat God, he cheats himself. Man needs to pray like he needs to breathe and for the same reason—to live. The prayerless man can never be an “alive” man.

He who does not tithe does not cheat God, he cheats himself. God himself never needs money. His church on earth does need finances and labors under difficulty when not properly supported. But he who does not tithe, at least, is a poor soul, so poor he is to be pitied.

He who does not attend church does not cheat the church, he cheats himself. He needs the church, its fellowship, its ministry, its ordinances, its prayers, its compassion. If he does not go to church, he will be missed—but he will miss the most.

He who will not ask forgiveness does not cheat his brother, he cheats himself. True, the brother would be happier if the obvious wrong were openly acknowledged. But the real penalty is borne by the person who harbors resentments, nurses grudges, refuses to admit wrong. He has to live with a twisted self which he tries in vain to hide from himself.

He who is not thoughtful of others cheats himself. Life's greatest blessings do not come our way, they go another's way. He who is always gathering honors and credits is cheating himself of the rebounds of thoughtfulness. No surprise is so sweet as the surprise of meeting the “decendants” of a kindness shown long before, a kindness almost unknowingly bestowed.

He who constantly praises himself is cheating himself. His interests are so small a portion of things that really count that many are not even aware of them. When a man shuts himself up to admire himself, he locks himself in a tiny room and locks out the multitude of friends and interests that wait for him outside.

He who unceasingly blames himself is cheating himself. By self-blame he disturbs his mind, disorders his body, and wounds his soul. “God is greater than our hearts” and there is forgiveness and cleansing with Him.

He who despairs of the future is cheating himself. “We live by hope,” said Paul, and without hope a man is dying while he lives. The Christian has assurance for today and bright hope for tomorrow. There is no greater blessing than living hopefully in God. No tomorrow is dark if God is already there.

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THE ARCHIVES  
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